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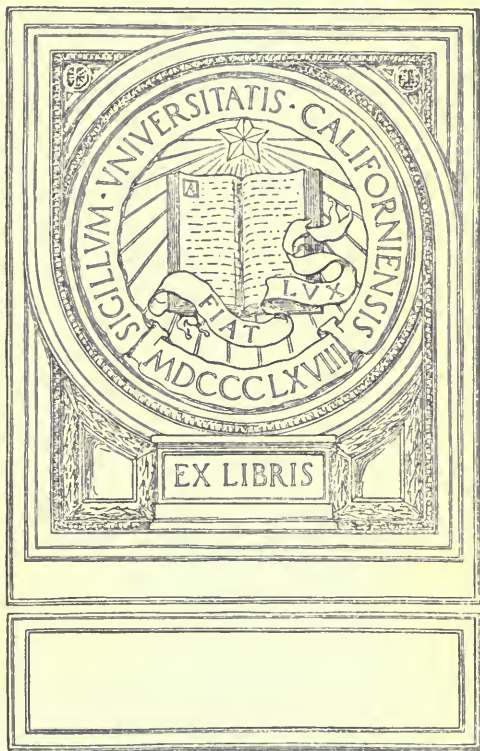
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A Complete Vindication of the  
Mallard of All-Souls College...

By

Benjamin Buckler

UNIVERSITY OF CALIFORNIA  
AT LOS ANGELES





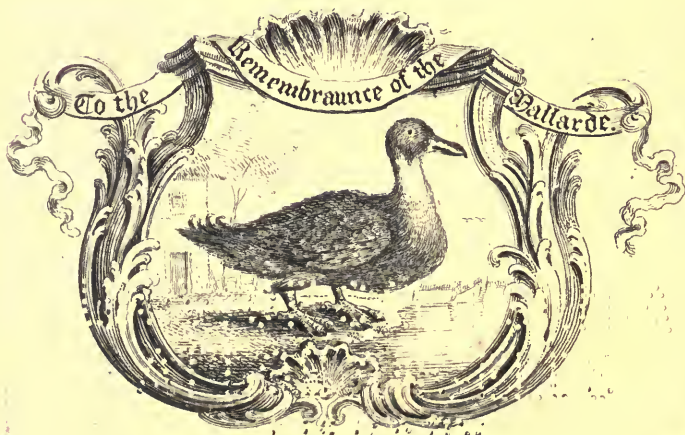


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A COMPLETE  
VINDICATION  
OF THE  
MALLARD  
OF  
ALL-SOULS COLLEGE,

Against the injurious Suggestions of the  
Rev. Mr. POINTER, Rector of *Slapton* in  
the County of *Northampton* and Diocese of *Peterborough*.

The Second Edition.



*Nonnulli tædio veritatis investigandæ cuilibet opinioni potius  
ignavi succumbunt, quàm explorandâ veritate pertinaci diligentia  
perseverare volunt.* Min. Fœlix.

L O N D O N,

Printed for J. and J. RIVINGTON, in *St. Paul's Church-  
Yard*; and J. FLETCHER in *Oxford*. MDCCLI.

[Price One Shilling.]

*By Benjamin J. Hall*

ABRIL 23, 2011  
23.04.2011  
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TO THE

Reverend Doctor \* \* \* \* \*

DEAR FRIEND,

**Y**OU will not be surpriz'd at an Address of this Nature, when you reflect on the Discourses we have lately had together on the Subject of the ensuing Papers.

The serious and unaffected Concern you express'd at the ungenerous Treatment which the Mallard had receiv'd from the Pen of Mr. Pointer gave me the first Thought of appearing publicly in his Vindication. When I intimated this my Design at our next Conference, you not only encourag'd me to pursue it,

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HAKING



*(as you knew the Bent of my Studies had, for some Time, employ'd me in unlocking the Store-houses of venerable Antiquity) but was pleas'd also to give some Directions which have been of great Service to me in the Execution of it. If there be any Merit therefore in this my Undertaking, it is in a great Measure to be ascrib'd to You, and on that Account You have an undoubted Title to this Dedicatory Acknowledgment.*

*I expect to hear it said by some People that it is but a poor Compliment to the Publick, to suppose it at leisure to attend to a Matter of so private a Nature, and of so little Concern to it. But surely Gentlemen who talk thus do not thoroughly consider the dreadful Consequences which may ensue, from suffering the most distant Attack upon receiv'd and long establish'd Truths to go on unrepuls'd and unrepended. "TRUTH (says a reverend and learned Divine, whose Name and Title-page have entirely slipt my Memory) " is a Lady of so tender and delicate " a Nature, that the most private Parts of her " ought to be handled with the greatest Prudence and Discretion. For if Men are suffer'd to exercise their Wantonness or Malice in opposing or ridiculing even those Truths which seemingly are of the least Importance to*

*" the*



“ the publick Affairs of the World, this will  
 “ necessarily superinduce a Habit of Scepticism  
 “ upon their Minds, which, by easy Transitions,  
 “ may lead them on to Attempts of the like  
 “ sort, in Things of the utmost Consequence to  
 “ to the religious and political Interests of Man-  
 “ kind.” Let me therefore ask whether we can  
 receive any Assurance that the Succession of  
 the Crown in his Majesty’s Royal House ;  
 or, which is much the same Thing, our whole  
 Constitution both in Church and State, shall  
 not be attack’d by the same licentious Spirit  
 which Mr. P. has exerted against the Mallard,  
 unless it be timely corrected and expos’d, in  
 its proper Colours, to the Abhorrence and De-  
 testation of the World ?

These are not Words thrown out at Random,  
 but contain a reasonable Suspicion founded as  
 well on the Example of what hath already hap-  
 pen’d, as on our Conclusions from the Nature  
 and Causes of Things. We have frequently been  
 told by our Predecessors in All-Souls, that the  
 first Marks of Infidelity which shew’d them-  
 selves in the famous Dr. Tindal were his speak-  
 ing disrespectfully of the Mallard, and his lay-  
 ing hold of any Occasion of absenting him-  
 self from the annual Celebration of it. Had  
 any

*any one at that Time exerted himself with a proper Zeal in the Defence of this venerable Bird, I think I may be bold to say, that the World would never have heard of those pernicious Books, The Rights of the Christian Church, or Christianity as old as the Creation.*

*And I have much Reason to be surpriz'd that this was not done at that Time, when I consider that the learned Antiquarian Dr. Tanner, afterwards Bishop of St. Asaph (whose Ability for this Work cannot be questioned, and who was frequently heard to express great Veneration for the Mallard) was Fellow of All-Souls College, and Cotemporary with Dr. Tindal. But, alas! it too often happens that very ingenious Men, immers'd in the Study of Antiquities, have very unfortunately bestowed all their Pains on the most trifling and insignificant Subjects, and overlook'd those of real Concern and Importance to the World.*

*If the following Vindication shall be of any Service to the Cause for which it was undertaken; if the Licentiousness of writing too commonly made use of on serious and important Subjects shall be in any Measure repress'd by it; if Mr. Pointer shall be made sensible of his*  
*Errors*

*Errors and retract them ; and if you and the rest of my Friends, who best understand my Subject, and for whose Judgment I have the highest Esteem, shall thoroughly approve the Method I have made use of to bring about these good Effects ; I shall then begin to think that I have employ'd my Pen in a Manner not wholly unworthy of the true Critick and Antiquarian, “ my Intention will be answered,—I shall have “ my Reward. And then (to continue the “ Words of our \* Reverend Friend) the Cynick “ may bark and the Infidel may ridicule ; the “ Malevolence of the one will call for my Con- “ tempt, the Folly of the other will provoke me “ to no Passion but that of Pity.”*

*I am, dear Sir,*

*Yours sincerely, &c.*

\* Preface to the Rev. Mr. B's Sermons.

## A D V E R T I S E M E N T.

**T**O avoid all Suspensions of *unfair* and *partial* Quotation, it is thought proper, in this Place, to give the Reader the whole Passage relating to the *Mallard of All-Souls*, extracted from the 57th and 58th Pages of *Mr. Pointer's OXONIENSIS ACADEMIA*.

“ 4. Another Custom is that of celebrating their Mallard-Night every Year on the 14th of January, in Remembrance of a huge Mallard or Drake, found (as Tradition goes) imprison'd in a Gutter or Drain under Ground, and grown to a vast Bigness, at the Digging for the Foundation of the College.

“ Now to account for the Longævity of this Mallard; Mr. Willughby, in his Ornithology, tells us (Pag. 14. speaking of the Age of Birds) that he was assur'd by a Friend of his, a Person of very good Credit, that his Father kept a Goose known to be 80 Years of Age, and as yet sound and lusty, and like enough to have liv'd many Years longer, had he not been forc'd to kill her for her Mischievousness, worrying and destroying the young Geese and Goslings.

“ And my Lord Bacon in his Nat. Hist. Pag. 286. says, The Goose may pass among the long Livers, though his Food be commonly Grass and such kind of Nourishment, especially the Wild-Goose: Whereupon this Proverb grew among the Germans, *Magis Senex quàm Anser-nivalis*, Older than a Wild-Goose.

“ And if a Goose be such a long-liv'd Bird, why not a Duck or Drake, since I reckon they may be both rank'd in the same Class, though of a different Species as to their Size, as a Rat and a Mouse?

“ And if so, this may help to give Credit to our All-Souls Mallard. However this is certain, this Mallard is the accidental Occasion of a great Gaudy once a Year and great Mirth, though the Commemoration of their Founder is the chief Occasion. For on this Occasion is always sung a merry old Song.”

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A COMPLETE

VINDICATION

OF THE

Mallard of *All-Souls* College, &c.

THE Controversies which have arisen betwixt *Men of Learning* on Points of Criticism and Antiquity, have too commonly been attended with Consequences greatly derogatory to the Honour of Literature, and destructive to the Peace of the *Learned World*. The Heat and Virulence with which Disputes of this Kind have been generally conducted, have afforded too just a Handle to the illiterate Part of Mankind, to accuse the *liberal Arts* themselves as ministering Occasions of Strife and Dissension, rather than, what is their boasted Character, polishing the Manners, and mollifying the

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Passions

Passions of the human Mind. It is therefore the indispensable Duty of every one who draws his Pen on *Polemical Subjects*, to take great Care not to prostitute his Character as an Author to the low Employment of heaping Abuse and Scandal upon his Adversary ; and to admit no more Warmth into his Expressions, than what may be necessary to testify his Zeal for the *Cause of Truth*, which ought to be the Motive of all his Enquiries.

The Propriety of these Reflections will readily appear to any one who has been in the least engaged, either as a Reader or an Author, in *Controversial Writings* ; and I have the more willingly touch'd upon them in the present Case, as they are a Lesson to myself, and a Caution for the regulating my Behaviour towards the *Reverend Gentleman* with whom I have now the Misfortune to differ in Sentiments.

Mr. *Pointer* has long made a Figure in the learned World as a Chronologer, an Historian, an Antiquarian and an Almanack-Maker. Upon this Account I am highly sensible of the great Advantages he may, at first View, seem to have over me. He is in Possession  
of

of a Reputation which he has been long heaping together; the World, I mean all the reading Part of it, is prejudiced in his Favour; his Judgment, Accuracy, Industry, and Candour, have hitherto been acknowledg'd by all: Nothing therefore but the *great Force of Truth*, the Evidences which lie before me for the clearing it up, and the Reputation of an injur'd Society, to which I have formerly had the strongest Obligations, shou'd have drawn me to enter the Lists with him. And I trust that the Goodness of my Cause will compensate for the want of Skill in it's Advocate.

I shall now, without farther Preface, proceed to the Business of these Papers.

In the 57th Page of Mr. *Pointer's* last Performance\*, where he is discoursing of the Customs of *All-Souls* College, he has the following Words.—“ Another Custom is that of celebrating their *Mallard-Night* every Year, “ on the 14th of *January*, in Remembrance

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\* Intitl'd OXONIENSIS ACADEMIA: Or, the ANTIQUITIES and CURIOSITIES of the University of OXFORD, &c. *London*: Printed for S. Birt, &c. 1749.



“ of a huge *Mallard* or *Drake*, found (as  
 “ *Tradition goes*) imprison’d in a Gutter or  
 “ Drain under Ground, and grown to a vast  
 “ Bigness, at the digging for the Foundation  
 “ of the College.

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 “ Age of Birds) that he was assur’d by a  
 “ Friend of his, a Person of very good Cre-  
 “ dit, that his Father kept a *Goose* known to  
 “ be 80 Years old, and as yet sound and lusty,  
 “ and likely to have liv’d many Years longer,  
 “ had he not been forc’d to have kill’d her  
 “ for her *Mischievousness, worrying and destroy-*  
 “ *ing the young Geese and Goslings.*

“ And my Lord *Bacon* in his Natural His-  
 “ tory, pag. 286, says, The *Goose* may pass  
 “ among the long Livers, though his Food  
 “ be commonly Grass, and such kind of Nou-  
 “ rishment, *especially the Wild-Goose.*—

“ And if a *Goose* be such a long-liv’d  
 “ Bird, why not a *Duck* or a *Drake*, since  
 “ I reckon they may be both rank’d in the  
 “ *same Class.*—

Thus

Thus the *Mallard* of *All - Souls* whose *Remembraunce* has, for these three Centuries, been held in the highest Veneration, is by this *forg'd Hypothesis* of Mr. *Pointer's* degraded into a *Goose*, or, at least, rank'd in the *same Class* with that ridiculous Animal ; the whole Story on which the Rites and Ceremonies of the *Mallard* depend, is represented as *merely traditional* ; more than a Hint is given of the *Mischievousness* of the Bird, whatever he be ; and all this founded on a *pretended Longævity* ; in support of which Fiction the great Names of Lord *Bacon*, and Mr. *Willughby* are call'd in, to make the vilifying Insinuation pass the more plausibly upon the World.

We live in an Age when the most *serious Subjects* are treated with an Air of Ridicule ; when every Man supposes that he has a Right of thinking as he pleases on any Question, and of writing and speaking whatever he thinks. I will not pretend to say what Restraint ought to be laid on this Spirit of Licentiousness ; sorry I am to observe, that though heretofore it was the Characteristic only of the young and giddy Libertine, it has of late mixed itself with some graver Characters, and infected, as in the present Case, even the *Divine* and the *Antiquarian*.

*Antiquarian.*——But I shall go on to set this *important Affair* in its true Light, and for that Purpose I shall produce such Authorities as shall entirely subvert Mr. *Pointer's* Scheme, and such as shall be sufficient to convince the most obstinate Incredulity.

And first I shall beg Leave to transcribe a Passage from \* *Thomas Walsingham*, a Monk of *St. Alban's* and Regius Professor of History in that Monastery about the Year 1440. This Writer is well known among the Historians for his *Historia Brevis* written in Latin and publish'd both by *Camden* and Archbishop *Parker*: But the Tract I am quoting is in English, and intitled, *Of wonderful and surprising Eventys*, and, as far as I can find, has never yet been printed. The eighth Chapter of his fifth Book begins thus.

Ryghte wele worthie of Note is thiske famous Tale of the All-Soulen Mallarde, the whiche, because it bin acted in our Daies, and of a suretype vouched unto me, I will in fewe Wordys relate.

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\* See *Nicholson's* Historical Library.

Whenas Henrye Chichele the late renowned Arch-Bishope of Cantorberye had minded to founden a Collidge in Oxenforde, for the heale of his Soule and the Soules of all those who perished in the Warres of Fraunce, fighteing valiantlye under our most gracious Henrye the fifthe, moche was he distraughten concerning the Place he myghte choose for thiske Purpose. Him thinkyth some whylest how he myghte place it withouten the eastern Porte of the Citie, both for the Pleasauntnesse of the Meadowes and the clere Streamys thereby runninge. Agen him thinkyth odir whylest howe he mote builden it on the northe Side for the helesful Ayre there coming from the Fieldis. Nowe while he doubteth thereon he dremt, and behold there apperyth unto him one of righte godelye Personage, sayinge and adviseing as howe he myghte placen his Collidge in the Highe Strete of the Citie, nere unto the Chirche of our blessyd Ladie the Virgine, and in Witnesse that it was sowthe and no vaine and deceitful Phantasie, wolled him to laye the first Stane of the Foundation at the Corner which turnyth towards the Cattys-Strete, where in delvinge he myghte of a Suretye finde a schwoppinge Gallarde imprison'd in the Sinke or Sewere, wele yfattered and almost ybosten. Sure  
 Token

## Token of the Thrivance of his future College! \*

Noche

\* *Walsingham* takes Notice of the Goodness of the Omen from the great Size and Fatness of the *Mallard*, to wit, *that it was a sure Token of the Prosperity of the future College*. We may go farther, and observe that even without this Circumstance, which, to be sure, is no despicable one, the *Invention of the Mallard* must have been esteemed a very happy *Augury*. *Ducks*, both male and female, have always been rank'd amongst the Birds of *good Fortune*, and held, in some Measure, sacred by our best *Ornithologists*. It is a very remarkable Story which *Aldrovandus* tells us of the *Duck* which us'd annually to attend the Feast of *St. Nicholas*, at *Montfort* in *France*, and sacrifice one of her *Ducklings* to the Shrine of that Saint. Take it in his own Words.

*In eâ Galliæ parte, quæ olim sub Venetorum, Morinorum-que nomine censebatur (nunc Britanniam dicunt) prope urbem Redonensem oppidum est Monsfortis nomine, ubi Decembri mense cum S. Nicolai solennia celebrantur, a parvo lacu non longè ab oppido, eâ horâ, quâ vel missa, vel vespertinæ orationes cantantur, Anas templum init cum tredecim pullis; quæ posteaquam aram circumdedit, ad eum lacum regreditur, uno pullorum, quos secum veniens duxit, deficiente, neque verò quo is se recipiat intelligitur. Quod si quis, ut rei experimentum faciat, aut quia rei nullam fidem habeat, comprehendere aut occidere tentaverit, confestim rabie corripitur, ac moritur, aut in gravem morbum subitò incidit.*—Our Author goes on to assure his Reader that no Doubt cou'd be made of the *Truth* of this Story, and appeals particularly to the Testimonies of *Baptista Camposulgosus*, and *Gaudentius Merula*. (*Aldrovandi Ornithol. Lib. 19.*)

Goche doubteth he when he awoke on the Nature of this Vision, whethyr he mote give hede thereto or not. Then advisyth he thereon with monie Docters and learnyd Clerkys, who

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The following Circumstance which we have from *Andreas Fulvius* is still more pertinent to the present Case. We find that even the brazen Figures of *Ducks* and *Mallards* which were discover'd in laying the Foundation of a Church at *Rome*, were thought to portend so much good Luck, that they were laid up among the Treasures and Relicks of that Church.—*Dum templum S. Mariæ in Aquiro Anastasius Papa conderet, æreæ Anates in fundamentis ejus reperiebantur, quæ eo in templo etiamnum videntur. (De verbis antiq. Lib. 4.)*

*Nardini* (P. 375 of his *Roma Antica*) supposes these brazen Figures to have belong'd to the ancient Temple of *Juturna*, to whom, probably, as she was a *River Deity*, these Birds were sacred.—A very great Curiosity of this Kind, being an antique glafs Figure of a *Mallard*, hath, I hear, been lately found amongst the Ruins of one of *Chichele's* Foundations at *Higham Ferrers* in *Northamptonshire*, and presented to *All Souls College* by the *Rev. Gentleman* who had the good Fortune to discover it.

On the other Hand it hath been observ'd to forebode some very grievous Disaster, when these social and domestic Birds have on a sudden left the usual Place of their Residence. A notable Instance of the Truth of this Observation we have from the afore-quoted learned *Ornithologist*.—*Anates domesticas* (says he) *circa annum a nato Christo 1527, domesticæ mansuetudinis oblitæ, & subitò efferatæ, sylvas petiisse in Vindelicis annalibus legitur; & subsequenter infelicem promiscuæ multitudinis in Syriam navigationem, domi famem, & pestem. (Aldrov. Ornith. ibid.)*



all seyde howe he oughte to maken Trial upon it. Then comyth he to Oxenforde, and on a Daye fix'd, after Masse seyde, proceedeth he in solemne wyse, with Spades and Pick-ares for the nonce provided, to the Place afore spoken of. But long they had not digged ere they herde, as it myghte seme, within the wam of the Erthe horrid Strugglings and Flutteringes, and anon violent Quaakinges of the distressyd Gallarde. Then Chichele lyfteth up his hondes and seyth Benedicite, &c. &c. Nowe when they broughte him forth behold the Size of his Bodie was as that of a Bustarde or an Ostridge. And moche wonder was thereat, for the lycke had not been seene in this Londe, ne in onie odir.

Here we have the Matter of Fact prov'd from an *authentic Record*, wherein there is not one Word said of the *Longævity* of the *Mallard*, upon a Supposition of which Mr. *Pointer* has founded his whole *Libel*. The *Mallard*, 'tis true, had grown to a great Size. But, what then? Will not the Richnesse and Plenty of the Diet he wallowed in very well account for this, without supposing any great Number of Years of Imprisonment? The Words of the Historian, I am sure, rather discourage any such Supposition. *Sure Token*,  
says



says he, *of the Thrivance of his future College!* Which seem to me to intimate the great *Progress* the *Mallard* had made in fattening, in a short Space of Time. But, be this as it will, there is not the least Hint of a *Goose* in the Case. No: The impartial *Walsingham* had far higher Notions of the *Mallard*, and could form no Comparison of him, without borrowing his Idea from some of the most noble Birds, the *Bustard* and the *Ostridge*.

I shall not usurp upon the Reader's Time and Patience by producing any more Evidences of this Kind, as I take this of *Walsingham* to be so full and clear in itself that it wants no Support nor Explanation; and tho' a few minute Circumstances relating to this *great Event*, which are not here mention'd, might be retriev'd by a Variety of Quotations from other Authors, yet I must confess that I never met with any one single Account of this Affair so compleat and consistent in all its Particulars. Here therefore I rest my *Historical Proof*, and procede to one of a different Nature, which will reflect great Honour upon my Subject, and, in the unfolding of which, I shall have an Opportunity of correcting the Blunders of former *Commentators*, who have lost themselves in the Mazes of

Errour, for Want of that Assistance which the foregoing Piece of *History* might have supply'd them with.

There are few Nations in *Europe* but what have boasted of prophetical Writings or Traditions peculiar to themselves, such as have been deliver'd down for many Ages from Father to Son, and contain, or seem to contain, in them, the legible Traces of every War, Pestilence, Revolution, Famine and *Earthquake* that have affected the Fortune of that Country they relate to. Thus the Romans had their *Sibylline Verses*; the French boast of their *Nostradamus*; our Fore-fathers, for many Centuries, placed their Faith in *Merlin*; as we, their Sons, I mean all the loyal and well-affected Part of us, do in *Nixon*, or rather in Mr. *Oldmixon's* Edition of him. I shall not give my own private Opinion of the Reasonableness of this Kind of Faith, as I don't chuse to draw upon myself the Laughter of those Scoffers with which the Age we live in too much abounds; but if any of these Gentlemen shall find themselves ready to burst at the first mentioning of it, I shall only desire them to moderate their Mirth, till they have attended me through the following short Piece of *Criticism*; by which Time,

I will

I will engage to have gain'd their Wonder, and Silence, if not their Belief. \*

Whoever has seen the ‡ *Collection of English Prophecies* publish'd in Folio, Lond. 1666, may possibly remember the following Fragment and the unsatisfactory Account there given of it. The Compiler of that Collection ascribes it to *Merlin*. I cannot, for my own Part, but join with those who believe it to be of a much later Date, as I think the Reasons urged for this Opinion are much more cogent than any thing I have seen advanced against it. There is not, however, any Room to suppose it a Forgery of any later Time than the Year 1437, when the College of *All-Souls* was founded; for, had that been the Case, we should doubtless have seen it applied to the Story of the *Mallard*,

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\* If any Gentleman hath a serious Mind to have his Faith strengthen'd, with regard to this kind of Prophecy, I would recommend to him a Perusal of the Appendix to the Rev. Mr. *Jortin's Remarks on Ecclesiastical History*, where he may be equally entertain'd and improv'd with, what Mr. *Warburton* thinks a Curiosity deserving to be known, the Visions of *Rice Evans*.

‡ Printed for *John Hill* and *Henry Barker*.

on

on account of which it must have been made. For I can hardly conceive that any Man would be at the Pains of inventing and framing a mock Prophecy, without going through with the Business, and taking a full Enjoyment of the Imposture by the Application of it. The Verses I am speaking of run thus :

When Inglonde's King ore Beaulme of  
 Fraunce shall reigne  
 And Brittan noughte by all her armes shall gayn,  
 The Preeft for past and future soules shall care:  
 And chaunge for Praiers ælc Councile of the  
 Warre.  
 Th' imprison'd Birde shall vaunt his Libertie,  
 The Earthe shall quake——

No Words could more precisely point out the Time, when this Transaction of the *Mal-lard* happen'd, than those of the two first Verses. *Henry VI.* the then reigning King, had been crown'd and acknowledg'd King of *France* in *Paris*, and the Sum total which this Nation gain'd by that Conquest, will, I suppose, be own'd by every modern Politician, to be fully exprefs'd in the second Line.

The Preeft for, &c.] In these two Verses we have the Account of *Chichele's* founding his

his College almost literally describ'd. I would not be thought to hint here that there is any Thing particular or surprizing in the Priest's caring for the Souls of Men. No: I have too great a Veneration for the *Clergy*, to think of throwing such a Slander upon their Function. But the Rev. Mr. *Pointer* himself will own, that the Circumstance of *caring for past and future Souls* is very precise and descriptive if applied to this Transaction; and the Propriety of this Application will be still more evident, when we reflect on what is said in the second Line of *changing for Prayers the Councils of the War*, which was exactly the Archbishop's Case, who had been very instrumental in advising King *Henry V.* to assert his Title to the Crown of *France* by Arms, \* and was probably induc'd to found his College by way of expiating for the Blood spill'd in that Contest.

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\* Porro universos suos alumnos iussit Hen. 5ti. Th. Clar. Ducis, procerum, militumque qui in bello Gallico occubuissent, et Christianorum demum omnium memoriam celebrare inter divina officia pro ratione temporum peragenda: religione uti videtur percussus, quod illius belli author et suafor fuisset, in quo homines innumeri animas effudissent, ideoque Collegium suum Animarum omnium fidelium defunctorum de Oxoniâ appellari iussit.

(*Arthurus Duck, in Vitâ Chichlæi.*)

I doubt

I doubt not but that my Reader hath anticipated the remaining Part of my Explanation, and begins to think all farther Comment unnecessary. But in return for my Civility, in admitting him so soon behind the Curtain, I hope he will have Patience to stay out the Entertainment; especially when he considers that as this *Prophecy* has hitherto been usurp'd by a different *Hypothesis*, and interpreted upon another Plan, it is incumbent upon me to eject the old Claimants before I can reckon myself in full Possession of it.

**Th' imprison'd Birde, &c.]** Here, according to my System, we have an express Prediction of the Release of the *Mallard*.—But let us examine impartially what hath been urg'd in favour of another Explication.

Mr. *Lilly*, Dr. *Dee*, and others, have agreed that the *imprison'd Bird* must mean the famous *Charles V.* Emperor of *Germany*, prefigur'd here by the *Bird*, that is the *Eagle*, which every one knows to be the Ensign of the Empire. This Prince, say they, was taken Prisoner by the French King, *Francis I.* and carry'd into *France*, where he was detain'd a whole Year, at the End of which  
this



this *Prophecy* was fulfill'd by the Treaty which procur'd his Liberty.—In answer to which, I beg that the following Particulars may be duly consider'd.

1. That during the long Reign of *Charles V.* (which was cotemporary with those of our *Henry VIII. Edward VI. Queen Mary,* and Part of *Queen Elizabeth's*) not one of our English Monarchs had any Pretensions to the Crown of *France*. This Objection ought to have startled our *wise Expositors* from the very Circumstance which they mention of his being taken Prisoner by a French King.

2. It will not be easy, upon this Supposition, to find out who the Priest was that was so sollicitous for the Welfare of *past and future Souls*. The Reformers of those Days may indeed be said to have taken great Care of the *future Souls*, by the Care they took in purifying the Religion of their Country from the Dregs of Popery, but the Romish Clergy who are the only People that pretend to manage the Affairs of *the past*, that is the Souls of those that are dead) were never more abandon'd and profligate, as might easily be prov'd from the Histories of those Times.



3. The last Words of the *Prophecy* seeming very positively to intend an *Earthquake*, our Expositors have been upon the high Search for one corresponding with this Imprisonment of *Charles the fifth*. But how unlucky have they been in this Particular? For, after all their Pains, they have been able to discover but one small Shock, during the whole Year, and that in *Italy*. And I shall leave it with my Reader to judge whether this Circumstance, in a Country where *Earthquakes* are, in some Seasons, as frequent as Hail-Storms are in *England*, can be supposed to be of such Importance as to deserve to be the Subject of a *Prophecy*. But,

*Lastly*, What must put an End to this Debate, and overthrow the whole Scheme of our Opponents, is this; that, by the concurrent Testimony of all the Historians, the Emperor *Charles V.* NEVER WAS taken Prisoner by *Francis I.* nor by any other Monarch; but on the contrary, that *Francis* was taken Prisoner by *Charles* at the Battle of *Pavia*, and sent into *Spain*, where he \* was detain'd for the

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\* See Mezeray's *Abregé Chronologique*. Tom 7. P. 351.

Space of thirteen Months. — I am heartily griev'd that the Pursuit of my Subject and the *Cause of Truth*, have laid me under a Necessity of exposing the *palpable Ignorance* of these Gentlemen; yet, at the same Time, I cannot but say, that it gives me some Satisfaction to reflect that though Mr. P. has maliciously endeavour'd to traduce the *Mallard* into a *Goose*, others, *equally* skill'd with himself in *History* and *Criticism*, have agreed to mistake him for an *Emperor*, or an *Eagle*.

**The Earthe shall quake, &c.]** These Words will readily be explained by looking back on our Quotation from *Walsingham*, where he mentions the violent *Quaakinges of the distressed Mallarde* pent up within the Bowels of the Earth. Let us restore therefore the original Reading, **The Earthe shall Quaake.**

Thus, you see, to the Honour of *true Criticism*, by the easy Restoration of one Letter, which had been dropt, I suppose, by the Negligence of Transcribers, this very difficult Passage is reconcil'd to the Context, all Obscurities are clear'd up, and to the great Joy of myself and the Reader, we have got rid of the *Earthquake*. — We cannot but ob-

serve here that this Circumstance of the Earth's quacking, or, as it is better spelt in our old *English*, *Quaakeinge*, entirely destroys Mr. *Pointer's* Scheme of the *Goose*; as this Expression cannot with any Propriety, be apply'd to that Bird, or indeed to any other but a *Duck*, or a *Mallard*. \* I am

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\* *We see here a sad Instance of the Want of a general Knowledge, and general Reading. Our Author's favourite Scheme in the Explication of this Prophecy, which he flatters himself to be so well grounded as not to be shaken by the Force of any Criticism, may be destroy'd by an Observation which his own, or any honest Farmer's Wife in his Parish, might have help'd him to. Had he condescended to have consulted them upon this Subject, they would have assur'd him that the Loquacity of Ducks, which we commonly call Quacking (which the Author of Philomela expresseth by the Word tetrinire,*

*In fluviisque natans fortè tetrinit Anas ;*

*and Alciatus by that of garrire,*

*Garrit in illarum se recipitque gregem ;*

*and for which J. C. Scaliger adopteth the Epithet quiritatrix,*

*Herbilis Anser, atque Anas quiritatrix ;)*

*is like the Loquacity of some other Parts of the Creation, confin'd entirely to the Females, and that the Mallard never quacketh, or (as this Gentleman chuseth to write it) doth*  
**Quaake.** *W.*

Notwithstanding the petulant Assurance, with which this  
Note

I am not conscious to myself that I have overstrained any Part of the foregoing Explanation

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Note hath been introduc'd into the World, and handed about with an Air of Triumph, among the *Critics*, I will be bold to affirm that it hath as little Truth or Reason to support it, as any that ever appear'd at the Bottom of a Page of *Shakespear*. Cou'd it be prov'd that the *male Duck* or *Mallard* never *quacks*, it would indeed take away the very *Key-stone* of my *critical Building*, and the whole must consequently fall to the Ground. But, from the best Enquiries I have been able to make, and the little Reading I have had the Opportunity of bestowing on this Subject, I am so far from being inclin'd to give up the Point, that I am, from every Consideration, more and more convinc'd of the Truth and Stability of my System.

The *Mallard*, 'tis well known, is a very grave, and solemn Bird, — *Admodum lentè incedit* (says *Aldrovandus*) *ut quandam gravitatem præ se ferre videatur*; and it had been very absurd in Nature, and very inconsistent with the Decorum and Oeconomy of all her other Works, had she made him, at the same Time, a noisy, loquacious, and babling Animal. But is it, for this Reason, to be concluded that he has no Voice at all? It will be found upon Enquiry, to be far otherwise. The *Mallard*, as I am well assur'd, upon any great Emergency or *pressing Distress*, exerts a very strong and sonorous Throat. And this was the Case of the *Mallard of All-Souls*; and the Consideration of this Circumstance will lead us to observe a very great Propriety in *Walsingham's* Manner of relating this Story.—*But long they had not digged* (says he) *ere they herde, as it mote seme, within the Wam of the Erthe, horrid Strug-*  
*glings*

cation in order to suit Things to my own Purpose. I would scorn to impose upon the  
World

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*glinges and Flutteringes, and ANON (i. e. after every other Method of Complaint had fail'd) violent Quaakinges of the distressyd Mallarde.*

But to determine this Question to the Satisfaction of the *Learned*, let us go on to examine what the most celebrated *Philosophers and Inquirers into Nature* have observed on this Head. *Aristotle, Pliny, and Solinus* have said nothing on the *Quacking* either of *Ducks* or *Mallards*; so that all we can gather from them is, what indeed is a great Presumption in our Favour, that they, curious and inquisitive as they were, had never heard of this notable Difference between the Males and Females of this Species of Birds.—But, to come a little lower. *Aldrovandus*, whom we have before quoted, who is the most famous of our more modern *Naturalists*, and who, according to *M. Bayle*, spar'd no Pains or Expençe in his Researches, hath given us a Philosophical and Anatomical Account of this Kind of Vociferation.

*Vocem Anas* (says he) *cur tam acutam, atque magnam edat, cum apud meipsum mirarer, eam dissecai, causam ejus scrutaturus, haud dubiò ex arteriæ asperæ figurâ, quam sanè diversam esse ab aliis reperi. Quâ igitur bifariam divaricatur in plumones, vesicam quandam habet duram, cartilagineam, concavam, ubi major apparet dextrorsum vergentem.*—He then goes on to describe these Parts more particularly by the Help of a Copper Plate, and imputes, as we see here, the great Strength of the Voice to this *hard, cartilaginous, concave Substance*. It doth not appear, indeed, from the  
Words

World by dis-ingenuous Misrepresentations,  
for the sake of establishing a *favourite Hypo-*  
*thesis.*

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Words of *Aldrovandus* himself, whether the Bird he dissected were a *Duck* or a *Mallard*; and it seems that he was not apprehensive of any Difference, in this Point, between them. But by comparing this Account with a Passage or two in Mr. *Pointer's* Friend *Willughby*, it is evident that it must have been a *Mallard* or *Drake*. “The *Drake* (says this Author, B. 3. Chap. 4. Sect. 1.) hath “a certain long Vessel or Bubble at the *Divarication* of “the Wind-pipe, which we call a Labyrinth.”—He seems indeed a little dubious (B. 1. Ch. 2.) in accounting for the Use of it: But the most probable Conjecture he makes coincides with the Opinion of *Aldrovandus*, viz. “That “it serves to increase the Force of the Voice.” And afterwards, in the same Page, he expressly confines (from the Information of a curious and ingenious Friend) this additional vocal Organ in Birds, “to the *Cocks* of the “broad-bill’d or Duck-kind.” So that, we see, if either Sex can pretend to a Superiority in Force and Energy of Voice, it seems, from the connected Testimony of these two *Ornithologists*, most eminently to belong, not to the *Duck*, but to the *Mallard*.

But let us attend to our Author (*Aldrovandus*) when he talks expressly of the *Quacking* of *Mallards*, and the Difference between the Note of the male and female *Duck*. *Anates mares—quorum* (says he) *vox rauca at gravis est, fœminarum acutior, ut quidam putant*;—this, it seems, was the Opinion of some, that the *Quack* of the *Mallard* was hoarse and deep, and that of the *Duck* more sharp and piercing. But there is a very great Name,



*thesis.* I think I may say, without Prejudice, that if this *Prophecy* be not fulfilled by the surprising

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no less than that of *Albertus Magnus*, which subscribes to the opposite Sentiment.—*Et est* (says he, *Lib. 23. de naturis avium*) *vox fœminæ crassior, et vox maris acutior, in omni anatum genere.*—But, be this as it will, there is no Hint given that it ever was the Opinion of any Sect of *Natural Philosophers* that the *Mallard* never *quack'd*: And, accordingly, *Aldrovandus* goes on, speaking of the whole *Duck-kind*, to observe,—*Hoc autem præter omnem controversiam est, aves esse valdè clamosas, unde Pontanus de garrulo quodam ait—*

*Hic clamore grues vicerit, atque Anates.*

Had there been any Truth in this Observation of the Taciturnity of the *Mallard*, I know of no Author so likely to have taken Notice of it as our *Oxford Philosopher Wotton de Differentiis animalium*; and yet there is not the least Trace of it to be found in him. He remarks in his 149th Ch. (*De anatino genere*)—*Anati gula tota ampla et lata est*, and all the Difference he observes, between the Male and Female, is—*Anas mas major est fœminâ, et colore magis vario.* From whence it ought rather to be inferr'd that, as the *Mallard* must necessarily have the wider and larger Throat, it should seem probable that his Voice might be proportionably *strong and sonorous.*

I shall close these Authorities with enother Passage from Mr. *Willughby*, wherein he notes the only Difference he had observ'd between the *Duck* and the *Drake*, and shews himself as *ignorant* as *Wotton* with regard to the *Quacking.*—“ Between the *Duck* and the *Drake* there is this Difference



furprizing History of the *Mallard*, it never was and never will be fulfilled to the End of the

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“ference, that he hath growing on his Rump certain *erect*  
 “*Feathers reflected backwards toward his Head*, which she  
 “hath not.” (B. 3. Ch. 4. S. 1.)

I might have given a very short, and, perhaps, unexceptionable Answer to this *ingenious Criticism*, had I been pleas'd to have observ'd, that the whole *History* of this Transaction, as well as the *Prophecy*, appears to have something in it *supernatural* and *miraculous*, and that, when Things were in this Train, it could not seem in the least unreasonable that the *Mallard of All-Souls* (though dumb all his Life before) shou'd be allow'd, in that *distressed State*, to break out into *violent Quackings*. To have corroborated this Supposition I might have quoted from *Aulus Gellius* (Lib. 5. Cap. 9.) the Instance of the dumb Son of *Cræsus*; nay, had I allow'd myself the Liberties which have been taken by some late Dissertators, on very trifling and *very nasty Subjects*, I need not have confin'd myself to *profane History*. But I scorn to act so *unphilosophically* as to shelter myself behind an *Hypothesis* of this Kind, when the bare Consideration of the *physical Qualities, Causes, and Differences of Things*, is abundantly sufficient, in this Case, to unravel every Difficulty:

*Non tali auxilio — — — — —*  
*— — — — — nec dignus vindice nodus.*

I ought now to apologize to my Reader for detaining him so long on this Subject, as to have swell'd this Note

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almost

the World. “ If you have a Lock (saith the  
 “ ingenious Dr. *Burnet* in his *Theory of the*  
 “ *Earth*) that consists of a great deal of Work-  
 “ manship, many Wards and many odd Pieces  
 “ and Contrivances, and you find a Key that  
 “ answers to them all, and opens it readily, 'tis  
 “ a thousand to one that 'tis the *true Key*,  
 “ and was made for that Purpose.”

But it is Time to return to our Author, who  
 pursues his *Invectives* against the *Mallard*, by  
 describing him (under the Character of the  
*old Goose*) as a *very mischievous Bird, that*  
*ought to be kill'd*. I remember to have seen

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almost into a *Dissertation*. But when he considers the  
*Importance* of the Question that hath lain before us; that  
 not only the Credit of *this Vindication*, but the hitherto  
 unimpeached Veracity of *Thomas Walsingham* depends upon  
 it, which, unless the *Mallard* be found to have *quack'd*,  
 must sink and be lost for ever with that of the *Lucians*,  
 the *Geoffries of Monmouth*, the *Oldmixons*, and the *Burnets* of  
 History; and when he further considers that the Learned  
 in *Natural Science* have already begun to divide into Par-  
 ties upon it, and that very laborious Disquisitions and  
 Discourses are probably, at this very Time, compiling to  
 be laid before the next Meeting in C——ne C——t; he  
 will not think it improper in me to have endeavour'd to  
 set the *Truth of the Case* in a clear Light, nor that I have  
 thrown away my Labour, or He his Patience.

a Letter

a Letter of Archbishop *Abbot's* to the Warden and Fellows of *All-Souls*, wherein he accuses the anniversary Celebration of the *Mallard* as the Cause of some Riot and Disorder among the *younger People* of the College, and the same injurious Sentiment Mr. *P.* hath adopted, and endeavour'd to insinuate, by the Expressions of *worrying and destroying the young Geese and Goslings*. And to give a better Countenance to this Infination, he is pleas'd immediately after to intimate to his Reader (as from Lord *Bacon* \*) the Probability of its being a *Wild-Goose*. “ The *Goose* (says he) “ may pass among the long Livers, though “ his Food be Grass and such kind of Nourishment, ESPECIALLY the *Wild-Goose*.” Now that the *Archbishop* (whose Principles had too great a Tendency towards *Puritan-*

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\* I have not given myself the Trouble of examining whether Mr. *P.* hath dealt ingenuously with his Reader in these Quotations, or not. Indeed it is not a Point of much Concern to our Debate. The Passages are to be consider'd, by us, as they lie in his Book, with that particular Turn towards *Sarcasm* and *Satyr*, which he hath *very artfully* thrown upon them. If they are genuine, he hath shewn his great Skill at *Application*, and, if they are not so, the Fertility of his *Invention*. In either Case the *Slander* is the same.

*ism*) should express himself with too much Acrimony against the Observation of a joyous Festival, howsoever innocent and significant the Institution of it might be, is not much to be wonder'd at ; but, I own, I am greatly surpriz'd to find an *Orthodox Clergyman*, like Mr. *Pointer*, abetting the same *Errours*, and proposing (though obscurely) the same *dangerous Innovations*.

Mr. *Pointer* goes on thus—" However, this " is certain, this *Mallard* is the accidental " Occasion of a *great Gaudy* once a Year " and *great Mirth*——For on this Occasion " is always sung *a merry old Song*."——*Rem tam seriam, tam negligenter !*——Wou'd any one but this Author have represented so *august* a Ceremony as the *Celebration of the Mallard* by those vulgar Circumstances of eating, and drinking, and singing *a merry old Song* ? Doth he not know that the greatest States, even those of *Rome* and *Carthage*, had their Infant Foundations distinguish'd by Incidents very much resembling those of the *Mallard*, and that the Commemoration of them was celebrated with Hymns and Processions, and made a Part of their *Religious Observances* ? Let me refresh his Memory with a Circum-

stance

stance or two relating to the Head of *Tolus*, which was discover'd at the Foundation of the *Capitol*. The *Romans* held the Remembrance of it in the greatest Veneration, as will appear by the following Quotation from *Arnobius*, in a Fragment preserv'd by *Lipsius*

“ —quo die (says he, speaking of the annual  
 “ *Celebrity*) congregati Sacerdotes, & eorum  
 “ Ministri, totum Capitolinum collem cir-  
 “ cumibant, cantilenam quandam sacram de  
 “ *Toli* cujusdam capite, dum molirentur Fun-  
 “ damenta invento, recitantes. Deinde ad cæ-  
 “ nam verè pontificiam se recipientes, &c.”—

Part of this *merry old Song* (as Mr. *P.* wou'd call it) is preserv'd by *Vossius* in his Book *De sacris Cantilenis Veterum Romanorum*. The *Chorus* of it shews so much the Simplicity of the ancient *Roman Poetry* that I cannot forbear transcribing it for the Benefit of my Reader, as the Book is too scarce to be in every one's Hand. It runs thus :

*TOLI caput venerandum !*  
*Magnum caput & mirandum !*  
*TOLI caput resonamus.*

I make no Doubt but that every *true Critick* will be highly pleas'd with it. For  
 my

my own Part, it gives me a particular Pleasure to reflect on the Resemblance there is between this *precious Relique* of Antiquity, and the *Chorus* of the *Mallard*.

*Oh! by the Blood of King Edward,  
It was a swopping, \* swopping Mallard!*

The

\* The Epithet of *swopping*, or, as *Walsingham* writes it, **schwoppinge**, is with great Propriety applied to the *Mallard*. The *festival Song*, or *Ode of Commemoration*, enumerates several Parts of him as remarkably deserving this Character. One Circumstance of this kind, which our Poet hath taken Care to celebrate, agrees exactly with what the *Naturalist*, whom we have already been so much oblig'd to, hath observ'd as *very wonderful*, and peculiar to this Bird. ——— *Hoc verò (says he) in hac ave valdè mirum videri possit, quod membrum genitale tam magnum habeat, ut digiti unius crassitudinem quatuor verò aut quinque longitudinem æquet, sanguinis instar rubrum.* (*Al-drov. Ornith. L. 19. P. 85.*)

Though probably nothing may be thought more honourable, by our *modern Enquirers* into Nature, than this Circumstance belonging to the *Mallard*, yet, I believe, I should not have mention'd it, but that I flatter myself it may be of some *literary Use* in explaining a *Medal* of the younger *FAUSTINA*, the Wife of *M. Aurelius*; which hath hitherto baffled the Conjectures of the most knowing *Antiquarians*. The curious Reader may find it engrav'd (Pl. 49. Numb. 11.) in the Collection of the *Dukes*  
of



The *Greatness* of the Subject, you see, is the Thing celebrated in both, and the Manner

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of *Arfchot*, publish'd by *Gevartius*. Let us hear what that experienc'd *Antiquary* saith of it.—*Avis quædam* (says he) *Concordiæ conjugalis typus*. *Pierius* & *Politianus* *cornicem esse putant*. *Forſan eſt Turtur, cujus nota in comparem fides; aut Columba, quod genus avium ſolet unius domûs conſortia noſſe*. The Legend of this Reverse is *CONCORDIA*, and the Figure on it is (as our Author ſays) *ſome Bird or other*, and intended very probably as a Type of *Conjugal Concord*. I cannot conceive on what Reaſons *Pierius* and *Politian* founded their Opinion of it's being a *Rook* or a *Crow*, Birds of hoarſe and diſcordant Voices, and always believ'd to be of *evil Omen*. The *Turtle* and *Pigeon* are, indeed, very proper Emblems of *Matrimonial Affection* or *Concord*; but then, if we conſider the Character of *FAUSTINA*, and the Manner in which ſhe liv'd with her Huſband, I think they will not do for our preſent Purpoſe. The *Reverſes* we find of this Lady (particularly the famous one of the *Gladiator*, or *Venus Victrix*) are generally much more agreeable to the Reputation ſhe bears in Hiſtory. *On lui donne* (ſays *Trifſtan*) *es reverſes de ſes medailles, des deviſes ſi conformes a ſes deportemens qu' il eſt bien aiſé de juger qu' elle n' y avoit rien de deſguiſé en tout ce qui la concernoit*.—An ingenious Friend, whom I have conſulted on this Subject, ſeem'd inclin'd to think it a *Phœnix*, and that *Gevartius* ought to have wrote, *RARA quædam avis, conjugalis Concordiæ typus*: But, if it be remember'd that the *Phœnix* never had a Mate, and that he hath always been made uſe of on Coins as an Emblem of *Duration*, *Perpetuity*, or *Eternity*, I believe it will not be thought probable that he ſhould, in this Place, at leaſt, repreſent *Matrimonial Concord*. For my

ner of doing it is as nearly equal as the different Geniusses of the two Languages will permit. Let me hope therefore that Mr. *P.* when he exercises his Thoughts again on this Subject, will learn to think more highly of the *Mallard* than of a *common Gaudy*, or a *Merry-making*: For it will not be just to suppose that the Gentlemen of *All Souls* can have less Regard for the Memory of so noble a Bird, found *all alive*, than the *Romans* had for the *dead Skull* of the *Lord knows whom*.

As I am inclin'd to make this *Vindication* as satisfactory as possible to all kinds of Readers,

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my own Part, after my utmost Endeavours to divest myself of all Prejudice on this Occasion, I cannot but be persuaded, that it was intended for a *Mallard*. The Figure on the Coin doth, I am sure, to any impartial Eye, more resemble this Bird than it doth a *Rook* or *Crow*, a *Turtle*, a *Pigeon*, or a *Phœnix*. And if we lay together the *Circumstance* mention'd by *Aldrovandus*, with the *Taste* and *Inclinations* of the Lady, I think there can be no Doubt of the *Propriety* of the Emblem; especially if the Reader will be pleas'd to view it in that Light, in which, I own, I have always been fond of seeing it, *viz.* As a Device of *FAUSTINA's* own chusing, and containing a *modest Hint* to the good Man her Husband, who (notwithstanding his particular Turn for *moral Philosophy*) might not have sufficiently consider'd this *great Truth*, That CONJUGAL JUSTICE is the best, and only sure Foundation of CONJUGAL CONCORD:

I come

I come now to confider an Objection, or two, which I am apprehenfive may be made ufe of, by fome *captious Critics*, to invalidate the History of the *Mallard*. And

First: It may be faid that *Arthur Duck*, the Civilian, who wrote the Life of the Founder, and who, from his *Relation* to the *Mallard* (I mean as he was Fellow of *All-Souls*) ought to have been well acquainted with the History of him, hath pafs'd it by, without beftowing one Word on an Event *fo wonderful* and fo nearly related to his Subject.— To which I answer; That every, even the leaft, Circumftance relating to the *Mallard*, hath hitherto been thought too facred and myfterious to be communicated to the Publick and fubmitted to every vulgar Reader. Nothing but the *manifest Neceffity* \* of a Vindication

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\* The Reader will be convinc'd of the *Neceffity* of refuting Mr. *Painter's* Libel in this public manner, by perufing the following Extracts from one of the foreign *Bibliothèques* for the Month of *June* laft; wherein he will perceive that the *Literati* abroad have for fome Months been in Expectation of fomething of this Kind. This Writer, after giving us the Title of Mr. *P's* Work, goes on thus: *Il y a long temps que Monsieur le Painter de Skipton, à qui*  
F nous

dication of him from the *unjust Aspersions* thrown out by Mr. P. should have induc'd  
me

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*nous devons cet Ouvrage, a etè bien connu à tout le monde savant, par plusieurs Livres écrits avec une Diligence & Solidité assez agreable aux Sujets dont ils traitent. Mais dans le Livre, dont nous agissons et dont vous venez de liser le Titre, il a tout d'un Coup, obscurci tous ses autres Ouvrages. C'est un Chef d'Oeuvre, &c.* — After having descanted thus on the Praises of Mr. Pointer, he descends to a particular Consideration of the *Work*, and comes to the Point before us, on which he remarks in the following Manner. *Il a decouvert que, &c.* “He (M. P.) hath discover'd that “the celebrated Mallard of All-Souls College was not a “*Matlard* but a *Goose*; or, at least, that from his Longæ- “vity he must have had much of the Nature of a *Goose* “in him. What shall we say to this Affair? What will “the World think of this Discovery? It seems that a “Reputation of 300 Years standing, is not sufficiently secured against the Pen of a Critic and Philosopher, *aussi habile & adroit que Monsieur Pointer*. The World is impatient to hear what can be said on the other Side of “the Question. The learned Members of that College “will certainly think themselves obliged to vindicate the “Character of their favourite Bird, and themselves and “their Predecessors, from the Imputation of having, for so “many Generations, impos'd upon the Credulity of an easy “and believing World.”—This solemn *Provocation* must be part of my Excuse for employing some of the little Leisure I have from the necessary Attendance I owe to my Parish, a young Wife, and a growing Family, in exerting myself in Defence of a Society, of which I was, not many Years since, an unworthy Member. And as I doubt not but that the  
Expectations

me to let the World into the Secret by this *modest Defence*, which, at the same Time I cannot but regard as a kind of *Profanation* of so *venerable* a Subject. I have however been very cautious not to divulge any Thing more than was absolutely necessary on this Occasion. The Silence therefore of Dr. *Duck* is rather to be esteem'd an Argument of his Respect and Veneration for the *Mallard*, than of his Neglect or Disbelief of his Story. But

2dly, It hath been objected by some *pretended Well-Wishers* to the *Mallard*, that it is to be lamented that this Story is not authoriz'd by the Founder himself; and that though the Proofs of it do indeed seem to be drawn from very great and *irreproachable Authorities*; and though the Rites and

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Expectations of the *foreign Literati* will be thoroughly satisfied by this *Vindication*, I do now publicly apply to the Authors or Compilers of the *Nouvelles de la Republique des Lettres*, the *Journal des Scavans*, the *Bibliothèque Universelle*, the *Bibliothèque choisie*, the *Mémoires pour l'Histoire des Sciences & des beaux Arts*, the *Acta Eruditorum*, the *Universal Monthly Register*, &c. &c. or any of them, who have been so complaisant to Mr. *P.* as to bestow their *Eulogiums* upon his Book, that they would, if they are willing to avoid the Imputation of *great Partiality*, immediately take proper Notice of this *my Performance*, and usher it into the World with its *due Commendations*.

Ceremonies attending its anniversary Celebration are *very significant* and well adapted to the Institution; yet that Fellows of Colleges ought to be careful how they institute Solemnities and Observances in which they cannot be supported by their Statutes. To which it may be said, that we are ready to prove, from incontestable Evidence, that *H. Chichele* himself instituted the Solemnity of the *Mallard*, *In perpetuam rei Memoriam*, and assisted personally at the first *Celebration* of it; and, though the Statutes be silent, yet frequent Hints are given of it in that Collection of his Letters which are still preserv'd in the Archives of the College. Particularly he begins his thirteenth Letter to Dr. *Andrewe* the first Warden thus — *Collegium meum bono Alite fundatum*, &c. From whence it is plain that *some Bird*, or other, had a Hand in the Foundation of the College, and what *that Bird* was hath, I hope, been demonstrated to every impartial Reader.—And this I should think sufficient for the Satisfaction of these *very scrupulous Gentlemen*.

Let me speak a Word or two more with Mr. *P.* before I conclude.

And



And here let me advise him, and all other *Hypothetical Critics*, and *Philosophers*, immediately to discard that false Method of Reasoning which hath so often exposed them and their *Systems* to the Ridicule of the World. Nothing hath so frequently frustrated the Enquiries of *ingenious Men*, or been so great a Hindrance to the Advancement of *useful Knowledge*, as the taking what we affect to call *first Principles* upon Trust, and arguing upon them, howsoever false they may be, as from Matters of Fact and Demonstration. Thus the Philosophers of the *Golden Tooth* \* erected several Systems of natural and super-natural Causes to explaine that wonderful Phænomenon ; till unfortunately for them, their ingenious Disquisitions were put an End to by an inquisitive Goldsmith's demonstrating the said *Tooth* to be a mere Cheat and a Counterfeit. †

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\* *Histoire des Oracles* par M. Fontenelle ; Diff. 1. Ch. 4.

† The most elaborate Dissertation on this Subject is that of *Horstius*, Professor of Physic at *Lipsic*, who *very wisely* pronounces the *Tooth* to be partly natural, and partly supernatural. This curious Piece is intitled, *Jacobi Horstii D. De aureo Dente maxillari Pueri Silesii ; Primum, utrum ejus Generatio naturalis fuerit, nec ne : Deinde, an digna ejus Interpretatio dari queat. Lipsiæ, 1596.*—At the End of it, the Author hath *very pertinently* subjoin'd a small Treatise, *De Noëambulorum Naturâ, Differentiis, & Causis, &c.*

Thus, in the last Age, the Gentlemen of the *French Academy* employ'd their Talents in accounting for the Warmth of vaulted Cellars in Winter and their Coolness in Summer; till one more acute than the rest, by the Assistance of a common Thermometer, convinced his Brethren that those subterraneous Rooms were nearly of the same Temperature both in Winter and Summer. Thus the Members of *another Society*, in the Reign of *Charles the Second*, began to be as ingenious in discovering the Reason why a Fish of five Pounds put into a Vessel of Water added nothing to the Weight of the said Vessel, till that sagacious Monarch, who \* sometimes honour'd their Meetings with his Presence, propos'd that the Vessel might be weigh'd in both Circumstances. And thus Mr. *Pointer* by taking the *Longævity* of the *Mallard* for granted, hath endeavour'd to establish thereon the *Hypothesis* of the *Goose*, in Opposition to all Truth and Testimony both *Historical* and *Prophetical*. I shall close this Head with a Reflection from M. *Fontenelle*, which I humbly recommend to the Consideration of Mr. *Pointer*.  
 “ Je ne suis pas si convaincu de nostre igno-

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\* See Sprat's History of the R. S.

“ rance par le choses qui sont, et dont la  
 “ raison nous est inconnuë, que par celles  
 “ *qui ne sont point*, & dont nous trouvons la  
 “ raison.”

Let me farther advise him, if he thinks of answering this *Vindication*, to do it in a Manner worthy the Gravity of his own Character, and the *Dignity of the Subject*. It is too commonly the Case, in Writing as well as in Conversation, when Men are at a Loss for Reason and Argument, to endeavour to get off by raising the Laugh on their Sides. But I hope Mr. P. hath *still* so much of the *true Philosopher* left in him as to disdain these *little Arts*. He will reflect that Things of *this serious Nature* are not to be jested with, and that the Exercise of *Wit* and *Imagination* is so far from being of any real Assistance, that it is the greatest Obstruction to all *solid Inquiries*. He will consider, when he takes his Pen in Hand, whether he be able to destroy the venerable Authority of *Thomas Walsingham*; whether he can shew the least Shadow of a Forgery in the *Prophecy* I have produc'd on this Occasion; or the least Inconsistency or Absurdity in my Explication of it; and whether he be prepar'd to *attempt* this  
 with

with that ingenuous Frame of Mind, which is apt to yield to the *Evidence of Truth*, and not to be bias'd by any other Considerations? An Answer drawn up upon these Principles; and with this Temper will deserve, and shall receive from me, a *serious and candid Reply*. And then let the *learned World* judge, whether the *least Feather* dropt from the *Mallard*, for such I have the *Modesty* to esteem myself, be not an Over-match for the *best Quill* he shall be able to pluck from *his Goose*?

But if, which I think may be expected from a Man of his *Candour* and *Sagacity*, he should be convinc'd of his Errours by the *Proofs* I have here laid before him, I suppose it will not be thought unreasonable in me to desire him to make some *public Acknowledgment* of that Conviction. Opportunities of doing so cannot be long wanting to a Gentleman so conversant with the Press as Mr. *Poin-ter* is. However, if I may be allowed to hint the most proper Method of giving this Satisfaction, I would submit it to him whether he ought not, in the *next Edition* of his *Chronological History*, to distinguish the 14th of *January* in the Year 1437-8, as a Day  
highly

*highly remarkable* for that wonderful Event, the *Invention or Release of the Mallard*.

Much more might have been said, in the Course of this *Vindication*, on the Danger and evil Tendency of Mr. *Pointer's* Method of writing on Things of so *serious a Nature*; especially from the *Greatness and Authority* of his Example, which may be too liable to be imitated by the many superficial and undiscerning Wits of the Age we live in. But the Reader will easily perceive how cautious I have been not to expose my Adversary to the Resentment of the World, but have rather chosen to defend my Cause by plain, simple Narrative of *Matter of Fact*, than by throwing out any warm Reflections on his Views and Intentions. I cannot however forbear mentioning one other Instance to be met with in the Book now lying before us, from whence I am apt to fear that it is a fix'd Principle in Mr. *Pointer* to ridicule every Ceremony and *solemn Institution* that comes in his Way, howsoever venerable it may be for its Antiquity and Significance. Speaking ( P. 39. ) of the *Boar's-Head* of *Queen's College*, he says, " Another Custom is that of having a *Boar's-Head*,  
" or the *Figure of one in Wood*, brought up  
G " into

“into the Hall every Year on Christmas Day.” Now, notwithstanding this *bold Hint* to the contrary, it seemeth to me to be altogether unaccountable and incredible that a polite and learned Society should be so far deprav’d in its Taste, and so much in love with a *Block-head* as to eat it. But as I have never had the Honour of dining at a *Boar’s-Head*, and as there are many Gentlemen more nearly concern’d and better inform’d, as well as better qualify’d, in every Respect, to refute this *Calumny* than I am, I shall avoid entering into a thorough Discussion of this Subject.—I know it is given out by Mr. *P*’s Enemies that he hath been employ’d by some of the *young Seceders* from that College, to throw out this Story of the *Wooden-Head* in order to countenance the Complaints of those Gentlemen about *short Commons*, and the great Deficiency of *Mutton, Beef, &c.* And, indeed, I must needs say that nothing could better have answer’d their Purpose, in this Respect, than the proving, according to this *Insinuation*, that the chief Dish at one of their highest Festivals, was nothing but a Log of Wood *bedeck’d with Bays and Rosemary*; but surely this cannot be credited, after the *University* has been inform’d by the *best Authority*, and in the  
most



most *public* Manner, that a *young Nobleman*, who lately compleated his Academical Education at that House, was during his whole Residence, not only very *well satisfied* but *extremely delighted* with the College Commons.

I have now done with Mr. *P.* and have little more to add than my Thanks to those *learned Gentlemen*, who have been so kind as to offer me their Assistance towards the compleating this *Vindication of the Mallard*.

“ There is, saith *Cicero*, \* a certain natural  
 “ Connection between the *polite Arts*, where-  
 “ by they are united in the Support of each  
 “ other, as Members of the same Family.”  
 And what he says of the *Arts*, is equally true of the *Artists* themselves, I mean of all *ingenious Pursuers of usefñl Truth and Learning*. Of this I have receiv’d many remarkable Proofs in the Instance now before us. No sooner was it rumour’d abroad amongst my Acquaintance in the *World of Literature*, that I in-

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\* ——— etenim omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognitione quadam inter se continentur.

tended to undertake the Defence of the *Mallard*, than I immediately met with the greatest Encouragement from all Quarters to procede with my Design. The Cause of the *Mallard* became the common Cause of all *Men of Taste and true Learning*. Some of these I think myself, out of Gratitude, obliged to particularize as far as I can suppose it will be agreeable to their Modesty.—The learned and ingenious *Antiquarian B. W. Esq; and L L. D.* was pleas'd to offer me the Use of many *valuable Papers* which he hath collected on this Subject, and particularly a *complete List* of the Lords of the *Mallard* from the Foundation of the College to this Time.—The Reverend and ingenious Mr. *W—e*, the *R—ffe L—n*, who, some Years ago, so worthily retriev'd the Honour of the *Berkshire White Horse*, hath been pleas'd to tell me that if I wanted any thing in the *Saxon way* he should be very proud to furnish me with it.—The Rev. and learned Mr. *S—n* hath been so good as to favour me with the Sight of a very fine *Gold Medal* \* (on which he is now preparing

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\* I cannot thoroughly agree with Mr. *S.* in his Explanation of this *Coin*.—In the *Exergue* are the following Letters,

preparing a *Latin Dissertation*) struck in Honour of the *Mallard* with a *Galliard* on the Reverse

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ters, C. O. A. F. O. F. which he reads thus, *Collegio Omnium Animarum Fausta Omnia Fiant*. This I own to be *very ingenious*, but it does not sufficiently point out the Fact of the *Invention of the Mallard*, for which Purpose the *Medal* was certainly struck. I would therefore chuse to read it thus, *Collegium Omnium Animarum Felici Omine Fundatum*.

There is another of the same Kind, but of Copper, in the Hands of the above-mention'd *learned Antiquarian B——ne W——s*, Esq; with this Variation, that the same Letters are struck round the Edges instead of being in the *Exergue*. I am almost ashamed to mention how much, in my humble Opinion, Mr. *W.* has mistaken this *Coin*. He has plac'd it amongst his *Traders* (of which he has a very *valuable* Collection) and insists that the Letters ought to be read *backward* and explained thus, *Francis Oliver Farrier At Oxford City*. This *Francis Oliver*, (says Mr. *W.*) besides his Business of *Farriery*, kept a publick House and liv'd at the Sign of the *Swan*. So, it seems, what we have supposed to be a Representation of the *Mallard*, on the Face of the *Coin*, is nothing but a Copy of the *Picture* on *Frank Oliver's* Sign-Post.—I shall not stay to refute this *Hypothesis*, but shall refer the Reader to the *Dissertation* above-mentioned, where he will find it done to his entire Satisfaction.

But if Mr. *W.* should still persist in denying the Honour of this *Coin* to the *Mallard*; if he is determin'd to make it a *Trader*, of the Name of *Oliver*; and if Mr. *Oliver* must

Reverse of it, which he takes to be the same that was lost out of the \* Cabinet of the great *Peireskius* when it was robb'd by his Father's Gardiner; the Loss of which was severely regretted by that *Prince of Antiquarians* to the last Hour of his Life.—But, above all, I am oblig'd to a Gentleman who dates his

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must be a *Farrier*; where yet is the Necessity of perverting the Order of the *Legende*, and making use of a Licence never yet allowed in Inscriptions consisting merely of *Initials*? He hath, to my Knowledge, been long in search of a *Trader* from *Fairford*, to complete his Collection for the Towns of *Gloucestershire*. Why then will he not seize on this favourable Opportunity of *finding one*? Let me, at least, therefore obtain this from him, that he would think of promoting his own *most important* Designs, by reading it, for the future, according to the due Course of the Letters thus, C. O. A. F. O. F. i. e. *Charles Oliver A Farrier Of Fairford*.—If he desires any farther *Authority* for this Interpretation, I am ready and able to give him as good Proofs that *Charles Oliver* liv'd at the Sign of the *Duck* in *Fairford*, as he can produce that his *Brother Frank* kept the *Swan* in the *City of Oxford*.

\* The Reader may see a particular Account of this Robbery in the fourth Book of *Gassendus's* Life of *Peireskius*. I am surpriz'd at his making no Mention of this *Gold Medal* of the *Mallard*, especially as he takes Notice of some Coins and Gems of *lesser Rarity*; as the *Ægyptian Talent*, or *Arfinoe*, the *Sol d' Or* of *Kludovicus Pius*, the *Servius Sulpitius*, the *Action*, &c.

Letter

Letter from *Eton* and assures me that he hath almost compleated an *Elogium* upon the *Mal-lard*, written in the choicest Latin, which he says shall be the *Touch-stone* of all the *Elogiums* that have ever yet been written, and a *Pattern* for all that shall be written hereafter. \*

I have

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\* I ought to have made particular Mention, in this Place, of the *kind Benefaction* of the Gentleman at whose Expence the Copper-Plate Ornament of my Title-page was engrav'd, but that he hath given *strict Orders* to have his Name conceal'd. It is taken from an *authentic Drawing* in the Margin of *Thomas Walsingham's MS.* The Engraver hath done his Part very well for a *modern Artist*, though I think he hath not hit off that *Air of Majesty* which dignifies the Original.

The Tail-piece, which *very aptly* for my Purpose, represents the *cutting up of the Goose*, is copied from an old *Hieroglyphical Stone* on the Eastern Front of the Hall of *Balliol College.* The *Reverend Personage*, with a Knife in his right Hand, was undoubtedly intended for a *Monk*; and as the Learning of those Times, when the Hall was built, was entirely confined to that Set of Men, we have here *very intelligibly* typified to us the utter Demolition of *Ignorance and Errour* (i. e. the *Goose*) by the Introduction of *Arts and Letters.* The Reader will be satisfied that this is no forc'd or arbitrary Construction, if he will be pleas'd to consult *Pierius's Hieroglyphica*, Pag. 174, *de Anfere.* That learned Author gives us a *natural Reason*, why the Figure of this Bird was always made use of by the *ancient Ægyptians* (the great Inventors of *Hieroglyphical Learning*)

I have not hitherto had Occasion to make Use of any of these Assistances, and whether I shall

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*Learning*) to express *Folly*, *Stupidity*, &c. namely, from his great Aversion to the *Laurel*.—*Aversum enim adeò est a poeticis studiis Anseris ingenium, ut Phæbeum arborem Laurum, quam sibi exitialem, si ejus folia vescatur, intelligit, pertinacissimè fugiat.*—So, it seems, however averse the *Goose's Genius* may be to *Poetical Studies*, we find that he is in some Sort of Favour with *Apollo*, and may be esteemed a very notable *Physician*, as the poisonous Qualities of of the *Laurel-Leaf*, one of the boasted *modern Discoveries* of the *Faculty*, appear to have been known to this *silly Bird* from all *Antiquity*.—But to return to our *Hieroglyphick*.—Easy, natural, and well authoriz'd as my Explanation of it is, many Gentlemen of Learning, whom I have talk'd with on this Subject, have been so *gross* as to imagine it to be only a Representation of a *College-Cook*, in his culinary Occupation, of *cutting out a Commons*. So far, indeed, there may be some Truth in this, that from the Circumstance of the *Goose* appearing naked, and seemingly just taken from the *Spit*, the Rewards of Learning, a good *Maintenance*, the *Founder's Allowance*, or a *fat Living*, might be shadow'd forth to the *young Student*. But then this was but a secondary *Branch of Doctrine*, and was not to be touch'd upon till the *Hieroglyphical Precept* of *cutting up the Goose* had been comply'd with, in the more *spiritual* and *refin'd* Sense, I mean by a long and close *Application to Study*.—With this Comment upon it, I hope it will not appear to be an improper or *insignificant Ornament* of a *House of Learning*; and as the Engraving I have given of it may be of Use to preserve the Memory of so *valuable a Curiosity* (whenever the worthy Society,



I shall hereafter must be determin'd by Mr. *Pointer*'s recanting his Errors, or persisting in the Defence of them. Indeed the last mention'd Favour, I mean the *Elogium*, may probably be of great Service to me whether he goes on with his Scheme, or not. For if, from the general Decay of *true Taste*, and a Disregard for the *Cause of Truth* in Matters of the *highest Importance*, this *second Edition* of my *Vindication* (for by the generous Patronage and Protection of his *numerous Friends*, as well as the *malevolent Curiosity* of the *Enemies* and *Well-Wishers* to the *Mallard*, we have, without it, been enabled to struggle through the *first*) should not happen to answer the *reasonable* Expectations of its Author and his Book-feller, it may perhaps be adviseable to tack the said *Elogium* to the remaining Copies, and by the Help of a new Title-Page, make a *Third*.

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to which it belongs, shall be so devoid of all *Taste for Antiquity* as to exchange the *good old Building*, for the newfangled Refinements of *modern Architecture*) I am in great Hopes, that the Expence of it will be reimburs'd to me, by the, newly incorporated, Society of *The Antiquaries of LONDON*.

## C O N C L U S I O N.

AND now, kind Reader, suffer me to congratulate Myself and Thee, if thou hast any Regard for *Historical Criticism* and *genuine Antiquity*, on the honest and, I hope, successful Efforts I have here made, to retrieve the blasted Credit of the *Mallard*, and the Honour of that House which owes its Foundation to him. Indeed it gives me great Pleasure to reflect, that whilst some have been invidiously endeavouring to annihilate an \* *original British Empress*, and have pursued their Malice so far as to disturb her Retirement in a Cell of a *Royal Cabinet* of Medals; and † others, in Breach of all DECENCY, have been raking the *B—gh—ses*, and *fouling their Hands* in

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\* A Dissertation upon ORIUNA, said to be Empress, or Queen of *England*, the suppos'd Wife of *Carausius*, &c. LOND. Printed for J. Whiston and B. White. 1751.

† A philosophical Dialogue concerning *Decency*. To which is added, a Critical and Historical *Dissertation* on Places of Retirement for necessary Occasions, &c. LOND. Printed for James Fletcher in the Turl, Oxford. 1751.

groping into the *Cl—st—ls of the Ancients*, it hath been my happier Employment, without giving Offence to the nicest Nostrils, to have cleansed the *noble Bird* from the *Dirt* thrown on him by *Mr. Pointer*, (a worse Filth than that of the Sink from which he was at first releas'd) and to have engag'd my Talents in the Behalf of a *Society* to which I owe the far greatest Share of the *Improvement* I have made of them. I am very sensible how utterly incapable I am of repaying all the Obligations I have to it. The Ease and Happiness I there enjoy'd, the sincere Friendships I there contracted, the chearful Hours, the heart-felt Mirth, and every social Pleasure (the Loss of which, notwithstanding the *many Comforts* that attend the married State, I cannot recollect without some Degree of *Regret* and *Dissatisfaction*) shall always keep awake my Gratitude, and lay the strongest Claim to my Prayers for its Welfare and Prosperity.

And that some Token of my Zeal for its Service may remain to latest Successions, it is my ambitious Request that *this little Tract* may be kindly receiv'd into that *noble Repository of Learning*, which, with no unfavourable Omen, dates its *Completion* in the same

Year with that of the *Vindication of the Mal-lard*. It will not, surely, be too great an Instance of Vanity, to expect that the HEARNS and the TANNERS, the à WOODS and the WILLISES, who, I am inform'd, have already taken Possession of their Shelves in that *superb Edifice*, will easily be persuaded to close their Ranks and contract their Dimensions, and suffer *one more British Antiquarian* to squeeze into their Company: One, who though *not quite* equal to the least of them in Bulk, and Variety of Matter, may yet *there* claim some Respect, as well from the *Propriety* as *Dignity* of his Subject, and, I hope, from the *Perspicuity*, *Accuracy* and *Integrity*, with which he hath treated it.

And though many Prejudices may, for some Time, remain against me, from the *uncommon Character* which my Antagonist hath hitherto supported in the *Common-wealth of Letters*, yet let me hope that when the *Blaze* of his Reputation; as a Writer, shall be quite extinguish'd, or at least so much abated as no longer to dazzle the Eyes of a prejudic'd and ill-judging World, Men may be brought to a more impartial Way of thinking on the Subject before us, and learn to prefer TRUTH  
in

in her *natural, unaffected Dress*, to *Falshood* and *Errour* though trick'd out with all the Embellishments of *Conceit* and *Fancy*.

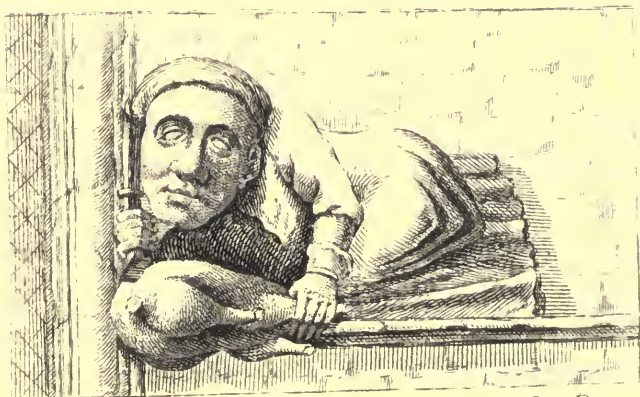
But, whatever may probably be my Fate with this and the next Generation, yet will I flatter myself that when the present Age (*modern* as it now is) shall, after some Centuries, be crufted all over with the reverend Rust of *Antiquity*, some future *Antiquarian* may be able, with indefatigable Pains, to scrape off enough of it to discover my Name and Labours to the Curiosity of his Cotemporaries, and charitably register both it and them in the *Fasti* of OUR ATHENS.

And may I further hope that this my honest Attempt may not only redound to the *Fame* and *Reputation* of its Author, but, in some Sort, to the Emolument of his numerous and burthenfome Family? That, at least, when my eldest Son *Dick* (who is now in his ninth Year, and, by the uncommon Industry of a *Country-Schoolmaster*, hath already been flogg'd into a thorough Taste of the Beauties of *Cato's Disticks*, and *Corderius's Colloquies*) shall, after doubling his present Age under the same

*wholsome*

*wholsome Course* of Discipline, have harden'd his *Gums* and strengthen'd his *Stomach*, so as to be able to suck the *Breasts* and digest the *Milk* of *Alma Mater*, he may be admitted an humble Retainer to the *August House* of CHICHELE, and allow'd to wait, as *Clerk* or *Chorister*, at that Table, where his Father had *once* the Honour of presiding as SUBWARDEN.

# THE END.



*Ex antiquo lapide Hieroglyphica apud Coll: Ball:*

## I N D E X

## O F T H E

Books, Authors, and celebrated Persons quoted  
or mentioned in this *Vindication*.

- |   |  |
|---|--|
| <p><b>A</b> Bbot, Archbishop.<br/>         Acta Eruditorum.<br/>         Albertus Magnus.<br/>         Alciatus.<br/>         Aldrovandus.<br/>         Anastasius, Pope.<br/>         Andreas Fulvius.<br/>         Andrewe, Dr.<br/>         Annales Vindelici.<br/>         Aristotle.<br/>         Arnobius.<br/>         Aulus Gellius.<br/>         Bacon, Lord.<br/>         Bibliotheque choisie.<br/>         Bibliotheque universelle<br/>         Baptista Campasulgosus.<br/>         Bayle.<br/>         Burnet, Bp.<br/>         Burnet, Dr.<br/>         Camden.<br/>         Charles II. King.<br/>         Charles V. Emperor.<br/>         Chichele, Archbishop.<br/>         Christianity as old as the<br/>           Creation.<br/>         Chronological History.<br/>         Cicero.<br/>         Collection of Letters.<br/>         Collection of Prophecies.<br/>         Cato's Distichs.</p> | <p>Corderius's Colloquies.<br/>         Cræsus, his Son.<br/>         Dee, Dr.<br/>         Dick, the Author's Son,<br/>         Dissertation on Oriuna.<br/>         Divine, Rev. and learned.<br/>         Duck, Dr.<br/>         Dukes of Arschot.<br/>         Edward VI. King.<br/>         Elizabeth, Queen.<br/>         Evans, Rice.<br/>         Faustina the younger.<br/>         Fontenelle.<br/>         Francis I. King of France.<br/>         Gassendus.<br/>         Gaudentius Merula.<br/>         Gentleman of Eton.<br/>         Gentlemen of the <i>French</i><br/>           <i>Academy</i>.<br/>         Gentlemen of <i>another Society</i>.<br/>         Geoffry of Monmouth.<br/>         Gevartius.<br/>         Henry V. King.<br/>         Henry VI. King.<br/>         Henry VIII. King.<br/>         Horstius.<br/>         Inquisitive Goldsmith.<br/>         Jortin, Rev. Mr.<br/>         Lilly, Mr.<br/>         Lipsius.</p> |
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# I N D E X.

Lucian.	Rights of the Christian Church.
Marcus Aurelius.	Scaliger, J. E.
Mary, Queen.	Sermons, Rev. Mr. B's.
Memoires pour l'Histoire, &c.	Sprat, Bishop.
Merlin.	S——n, Rev. Mr.
Nardini.	Sibylline Verses.
Nicholas, St.	Shakespear.
Nicholson, Bishop.	Solinus.
Nixon.	Tanner, Bishop.
Nostradamus.	Tindal.
Nouvelles de la Repub- lique, &c.	Tolus.
Oldmixon.	Universal Monthly Register.
Oliver, Charles.	Vossius.
Oliver, Francis.	Walsingham Thomas.
Parker, Archbishop.	Warburton, Rev. Mr.
Philomela.	Well-Wishers to the Mallard.
Philosophical Dialogue, &c.	Willughby, Mr.
Peireskius.	W. B. Esq; and L. L. D.
Pierius.	W——e, Rev. Mr.
Pliny.	Wotton.
POINTER, Rev. Mr.	Young Nobleman.
Politianus.	Young Seceders.
Pontanus.	

ERRATUM. Page 30. Line 25. for *plumones* read *pulmonies*.

## *Advertisement.*

*Speedily will be publish'd, (Price Three-pence)*

**A**N *Apology* for the Conduct of the Rev. J. S——n, A. M. wherein the Reasons and particular Circumstances, which provok'd him to make use of some *unguarded* and *unjustifiable* Expressions, (highly reflecting on the *Mallard of All-Souls*, and the Author of the *Vindication*) in a Sermon preach'd before the *University of Oxford*, at St. Mary's, on Sunday the 16th of December, 1750, will be fully explain'd, and submitted to the Candour of the Publick.



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